

IV.—RIVERS.

I.—GENERAL REMARKS.

133^x FROM the lofty mountains around the holy lake of Manasarovara, spring four celebrated rivers, the Indus, the Sutluj, the Gogra, and the Brahmaputra. These four sources are represented in the ancient Chinese maps; and the well-known story regarding them is common both to the Hindus and the Tibetans. The classical Ganges is fabled to flow from a cow's mouth; and to each of these four rivers is assigned an equally wonderful origin. The Indus is said to flow from a lion's mouth, *Singge-kha-bab*; the Sutluj, from an elephant's mouth, *Langchen-kha-bab*; the Gogra, from a peacock's mouth, *Macha-kha-bab*; and the Brahmaputra, from the holy horse's mouth, *Ta-chhog-kha-bab*.* The fable is evidently of Indian origin, as elephants and pea-fowl are only known to the Tibetans by pictures, and because the source of the Brahmaputra, or river of Lhasa, is ascribed to *Ta-chhog*, the holy steed of Shakya Thubba, or Buddha.

103 * *Kha-po*, or in composition simply *Kha*, is a mouth, and *bab* means "descended." The different names are *Seng-ge-kha-bab*, "lion's mouth-descended;" *gLang-chen-kha-bab*, "elephant's mouth-descended;" *rMa-bya* (pronounced *Ma-cha*)-*kha-bab*, "peacock's mouth-descended;" and *rTa-mChhog-kha-bab*, "Ta-chhok's mouth-descended." *Ta-chhok* is the name of Sakya's steed, and means "the best horse."

133^x
[172] breadth. Its waters are extremely bitter. On its shore Captain H. Strachey likewise found fossil shells of the *Lymnæa auricularia* and of some kind of *Helix*, of which the specimens are perhaps too small to be identified with certainty. The waters of this lake must, therefore, once have been fresh.

133^x
103 The *Tshomoriri*,* or "Mountain Lake," is a very fine sheet of water, about sixteen miles in length from north to south, and from two to three miles in breadth. It is situated in the middle of the elevated district of Rukchu, in N. latitude 32° 50', and E. longitude 78° 15', at a height of 15,000 feet above the sea. Its name is characteristic of its situation in the midst of mountains, by which it is completely shut in. The summits of these mountains rise to a height of about 5,000 feet above the lake, and 20,000 above the sea. To account for its name, the Ladakis have invented a story, which though silly enough, is quite as good as many that have been gravely recorded by learned Greeks. The story was probably originated by the inventive Kashmiris. "A woman riding a yák was carried into the lake. At first the yák swam boldly out, and the woman was delighted: but after a time the animal grew tired, and sank deeper in the water. The woman (*chomo*) became frightened, and screamed out *Ri-Ri*, *Ri-Ri*,† until the yák sank and she

* *Tsho-mo-Rhi-ri*, "Lake Mountainous."—Running water, being active, is considered as a male, as *Tsang-po*, the river of *Tsang*;—and still water, being passive, as a female, as *Tsho-mo*. *Po* and *Mo* are the masculine and feminine affixes, but they are seldom used in composition. *Ri* is a mountain; and *Rhi-ri-yi*, or simply *Rhi-ri*, is the adjective, mountainous.

† *A-ra-ra*, commonly pronounced *Re-re*, or *Ri-ri*, is the Tibetan exclamation of surprise or fear. As the word is written with an initial vowel, it is certainly borrowed from the Indian *Ari-ari*, for there is no word in the Tibetan language beginning with a vowel that is not of foreign origin.

LAKES AND SPRINGS.

139

was drowned: since which the people have always called ⁸²³
the lake *Chomo-Riri*." ₁₀₃

This lake has no outlet at present, and the waters are consequently brackish, although not very perceptibly so to the taste. But the time has perhaps once been, when the Tshomoriri lake was a noble sheet of fresh water, about thirty miles in length, from the foot of the Nakpo Gonding Pass to the low ridge that now separates the lake from the bed of the Pará river. When encamped at the south end of the lake in September, 1846, both the late Mr. Vans Agnew and myself estimated the height of this ridge at 700 feet; but it must have been somewhat more, as the bed of the Parang river at Norbu Sumdo is 15,700 feet. From this point, however, the apparent height of the ridge is not more than 150 feet. This will make its actual height above the lake between 800 and 900 feet. Such, therefore, must have been the depth of the lake in former days, if, as is supposed, it once had an outlet towards the Pará river. In September, 1846, I was encamped for three days on its banks. The water was beautifully limpid and of a deep blue colour. Here and there I observed white patches of saline matter, but I could not discover any shells. The salts are hydrochlorate of soda and hydro-chlorate of magnesia. I could not see any fish in the water, but the wild fowl were numerous at the northern end of the lake. On the 18th September I fixed a pole in the water, which I examined twice during that day, and again early the next morning; but I found no perceptible difference between the levels of the day and night. The extra quantity of water that is supplied during the day by the melted snow must, therefore, be compensated by the greater evaporation during the heat of the day. In the same month of

- 583 DOWER--rinto or zho or in the case of Mahomedans "mehr." The sum of money paid by the bridegroom to the father or other nearest male relative of the bride. The goods given to a woman on her marriage, including what we should call her "trousseau," and "dot" is called "raktak".
- 534 DRUM--denjang the big drum--body of wood and played upon like our big drums; dolti a brass drum like a kettle drum; daman a kettle drum; daps a drum played with the hands like a tambourine; daroo a very peculiar little drum used by lamas when dancing. It is shaped like an hour-glass and held in the centre, short strings with small pieces of wood attached to their ends are fastened on at either end; and when the hand is shaken these pieces of wood come in contact with the parchment heads of the drum, and thus sound it. There being several strings at each end, the sound produced is rather that of a rattle than of a drum. Denjang (or dolti, etc.,) rdung ches to play the drum.
- 273 DRUNKARD--rárospa or ráros or rároskhan. The Ladákis can not be called drunkards. They all drink chhang very freely, and frequently get very cheery in consequence, but even in their cups they are usually good tempered and harmless. They seldom get dead drunk. The expression zeekopkop chha ches signifies to be fuddled, or partially intoxicated.
- 439
386 [35]DYE--tshos the durable dyes of the country, rang the bright, but not fast, dyes imported from India.
- 136
825 EAGLE--lák. The Chinese or Lhasa pug dogs are called "lák khée" because it is believed that if a human being lays hands upon a young eagle, when freshly hatched, the bird is transformed into a dog of the Chinese pug breed.
- 291 EAR FLAP--hnaslan or noslan. The woollen lappets worn by Ladáki women over their ears. In shape and size they resemble the blinkers worn by a carriage horse. They are edged with fur and are plaited into the hair.
- 731
823 EARTHQUAKE--samgul. Ladákis think that the earth is supported, in the midst of an ocean, on the back of a large fish, and that whenever this fish rolls about, earthquakes are felt. In LADAK THEY ARE ALMOST UNKNOWN.
+ [i.e., BARLEY BEER -- ANALYST]

at various "beers" in the Dragshos house and in the houses of the circle of relatives and of the tribe in Kalatse and Teya-Tingmogang. The trip was to be taken to the nomads of the Jangtang highland plateau, which lay in Tibetan territory in the northeastern part of Ladakh, in order to exchange goods with these inhabitants of the upland steppes. 437

The astrologist, who naturally had to be consulted in this instance, prescribed to the people that the ninth day of the fifth month would be a suitable day for setting out on the journey. It was a Monday (moon day); the moon god who rules over this day, would be friendly towards their undertaking, while red (that is, "angry") Mars, who is in the ascendancy on Tuesday, was not to be trusted; the second, eighth, and fourteenth of the month were also not to be recommended as days on which to begin the journey, so said the onpo. 437 777

When the plan was established in every detail three lamas were called into Namgyal's house because he was the leader of the enterprise. He led the priests to his threshing floor in the open field /153/ where they had to read the "travel blessing" from three books. The titles of the books were as follows: (143): 437 789

143. The titles of the books in Tibetan read:

1. P'yogs bcu mun sel;
2. Bar-cad lam sel;
3. bSam-pa lhun grub.

Aside from the eight points of the compass, familiar and current among us, Tibetan geography has two more: The upward (in the direction of the zenith), and the downward (in the direction of the nadir). [823]

1. The Illumination of the Dark in the ten points of the compass.
2. The overcoming of the Dangers along the way.
3. The Fulfillment of all Wishes.

Further the priests read prayers to the god of riches (Kubera, rnam-tos-sras), and to the wealth-giving goddess Nor-rgyn-lha-ma with great zeal. Finally the luck-bringing yan-agug and pya-agug ceremony was again performed. The purpose of all these exercises and prayers was to exorcize the Dor, Nyan, Tsan, Nodjin, and Gags

597
582

It must be remembered that in a land where only the eldest son marries and all the younger sons are celibate, a sonless land-owner naturally has no relations in the male line to adopt.

d.—Where there is a childless widow.

587
423

If a man dies childless, his widow first marries his younger brother. Failing him, she may marry any man of her husband's got. But the land is considered her property till she has borne a son, who, on attaining his majority, steps into the *khang chhen*.

Cremation.

764

Coffins are not used in Spiti for want of wood. Corpses are carried in a sitting posture to the burning-ground either on a man's shoulder or in a blanket held by four men.

II.

Social Ideas.

Asceticism.

785

Hermits exist and are said to subsist on nothing but tea and one morning meal.

Excommunication.

564
681

A man can be excommunicated for eating with a man or cohabiting with a woman of lower caste than himself. The decision is announced by public proclamation.

792
688

The *lāmas* taking no part in this, but they turn out a *lāma* who misbehaves himself and he is never taken back in any circumstances.

688
564

An excommunicated layman can be received back into caste after ceremonies. He has to read a book on *shakpa* or penitential offerings, burn a lamp in front of a *deota*, feast the *lāmas*, and may be ordered to make 100 or 1,000 prostrations before some *deota* in a monastery.

Leprosy.

823
753

Leprosy is found in one village in Spiti, ascribed to the water of a spring, wherein lives a devil, *Chutalwā*.

If a man passes the spring on a day when the devil happens to be present, he is liable to get leprosy.

582
753

A leper is not allowed to marry, but if married, he is not separated from his wife. He feeds by himself in a separate room and the villagers will not eat with him.

789

Bushans of Pin. It has three edges and an elaborate handle.

An old trick of the Bushans, which I have seen them perform, is to wave the magic dagger over a stone and then to place the stone on a man's chest and break it in two by hurling another stone on to it.

Amulets.

751

The *shungwa* is an amulet containing a paper, with *mantras* and prayers against sickness, falling stones and so on, written by some well-known abbot.

The *chhok shun* is an amulet specially worn during a journey.

Lucky and unlucky days.

777

Special days are lucky or unlucky for special acts; e. g., starting on a journey, cutting a crop, sowing a field, and so on. Everyone knows these, and *lamas* are only consulted for special occasions.

Unlucky days for journeys, when there is no time to wait, are thus evaded. All you have to do is to walk 90 or 30 paces in the opposite direction to that of your journey and you can go on your way rejoicing.

There are no lucky days for crossing the Spiti River.

[793]

Unlucky days for actions, which must be performed, are thus evaded. Call a *lama* to read certain *mantras* and pay him a fee in money or grain and all will be well.

Hares.

262

The people of Spiti will not eat hares, as they hold them to be a kind of donkey. The name for them (*ribong*) means wild ass.

Earthquakes.

823

The God of the Earth is a frog and occasionally shakes it, as it is balanced on his back.

Deformities.

732

777

A child born with an extra finger is lucky, but a child born with the number short or with the fingers incomplete is unlucky. The people do not admit killing off such children.

539
585

2. *yyasla yar yzigs 'ang*
yy'a chu khral khrol de

su dang ganggi chang.
3. *mdoru yar yzigs 'ang*
ysang chab ngonmo de
su dang ganggi chang.
4. *yyonla yar yzigs 'ang*
chamig kyal kyil de
su dang ganggi chang.
5. *sbrulngo ma chabkryan nangde*

yang dkar naakyi chang
su dang ganggi chang.

2. Look over there to the right!
That foaming water among the
stones.
What and whose beer is it!
3. Look over there below!
That blue river water,
What and whose beer is it?
4. Look over there to the left!
Those wells here and there,
What and whose beer are they?
5. And in this large jar with the
snake's head
The beer [made] of white barley,
What and whose beer is this?

B.

Nyopas landu.

II. B. 1. *pburu yar yzigs 'ang*

gangs chu dkarpo de
dar sing ysoha'i chang.

2. *yyasla yar yzigs 'ang*
yy'a chu khral khrol de

shaphran ysoha'i chang.

3. *mdoru yar yzigs 'ang*
ysang chab ngonmo de
nyaphran ysoha'i chang.

4. *yyonla yar yzigs 'ang*
chamig kyal kyil de
ma shing ysoha'i chang.

5. *sbrulngo ma chab rkyanla*

yang dkar naakyi khuba de
nyo 'am span bdungyi chang.

The *Nyopas* answer:

II. B. 1. Look over there to the upper
valley!

That white glacier water
Is the beer, nourishing the
ice-lion.

2. Look over there to the right!
That foaming water among the
stones
Is the beer, nourishing the young
deer.

3. Look over there below!
That blue river water
Is the beer, nourishing the little
fishes.

4. Look over there to the left!
Those wells here and there
Are the beer, nourishing the
mother-fields.

5. And in this large jar with the
snake's head,
The fluid [made] of white barley
Is the beer of the *Nyopas* or the
seven brethren.

Notes.

A. 2. *yyasla*, this word is used here, so
people tell me, for water with stones, not for
stagnant water, *khral khrol*, noisy. 4. *kyal*-
kyil scattered about. 5. *ma*, mother, used for
everything large, here the large jar.

B. 4. *ma shing*, motherfield, a very fertile
field. Instead of *kyalkyil-parpur* is also used
in the same sense.

Notes.

A. 5. The mouth of the jar is formed like
a snake's head. B. 1. The ice-lion with the
blue locks [or mane] was originally the glacier
itself, later on it developed into a fabulous be-
ing, which was thought to live there. 5. The
number of the *Nyopas* ought to be seven.

539
585
104
823

4. ngacag nyebo rnama byanggi
glingnas byongstana
byang phyogs rgyalpo 'aphags
skyed bzhuḡa
braṇ dang 'akhor yyog choala
dkar

dbyibs dang chalugs bdelegs
'adug
byangna thaos sna 'adzommo
'adug
skad cig 'adrina dela dria.

Notes. ¹/_A

A. 1, etc. *ciṣ da*, ought to be spelt according to the views of Ladakhis *ci mda*, *mda* (or perhaps '*ada*') meaning 'about.' The names of the kings mean B. 1. protector of the country. 2 and 4. the high-born one. 3. good eye. Very likely the original name of 4 had been lost and that of 2 was inserted instead. Each verse may also have a seventh concluding line: *ngacag nyebo rnamas skadhs bzhadrgyn med*, we friends do not know any news; '*adzommo*' = '*adzompo*', plentiful. Instead of *bdelegs* the original has *bdelegs*.

4. When we came here from the
northern country,
'aPhagskyed was king there in
the North.

For the sake of their religion we
may call his subjects and ser-
vants white.

Their shape and custom are good.

In the North there are all kinds
of dyes.

If you wish to hear some news,
ask them.

Notes. ¹/_A

A. 1, etc. White is the colour of the lha's
end of all good things. B. As regards the
products of the different countries, they are
mentioned in about the same manner in
Ladakhi Songs No. XV. Harvest festival at
Skyurbuchan. They are perhaps more of a
practical than of a mythological interest.

The three names, given in this song, do not
seem to be of Tibetan origin. They are proba-
bly the Tibetan names of the Indian *Ukapālas*.
Though there can be no doubt as to the pre-
buddhist origin of this song as a whole, the
names of the kings may be later Lamaist in-
terpolations. I am rather inclined to believe,
that an ancient version of this song had the
names of those kings, who actually reigned
in the respective regions many years ago. In
this connection it may be added, that in Song
No. X., where the four points of the
compass come in again, actual geographical
kingdoms, for instance China and India, are
mentioned. Regarding the names, given in
IV., compare Grünwedel, *Mythologie des Bud-
dhismus*, p. 181; *spyanmig brang*, instead of
mig mi brang, is probably a corruption, as it
does not correspond to the Indian *virūpākṣa*.

Song No. V.

A.

berrats jin.
phyimas.

V. A. 1. shing stagpa skyerpa shagpa
yaum

2. de yaum shing dang ma rdang-
shig

This is about the sticks.

The Nyopas say:—

V. A. 1. The birch, the alp-willow and
the cedar,

2. With sticks of these three kinds
of wood do not beat us!

539
585

539
585
104
773
823

539
585

Notes. ¹/₂

A. 4. *Idem*, said to be the golden hat of the Nyepas, is called *Idem* either on account of its stiff shape or because of its being an emblem (allegory) of the sun. As will have been noticed in the preceding songs, the Nyepas have to play the part of the sun god. *5. phe* = *phye*, perf. tense, of *'abyedpa*, to open, thus 'if you beat an opening of the body, "a wound," the verb being used as a noun.

B. 3. *thasras*, finishing place, when applied to men, it is the country, where maturity is attained. 4. *yoris* god, it belongs to gold. 5. *yyula byas*, it was made [turned] into turquoise. 9. *'abrams* = *'abrams*, imperative tense. 10. instead of *ndand* the original has *dand*, instead of *wchis* it has *ches* and *chs*; the same must be said of *wchis* in B. 13. *nzabs'a* Ladakhi for *nzab'a*. *Idur* perhaps the same as *Idur* in Jäschke's Dictionary.

Song No. VI.

A.

phyimas.

- VI. A. 1. shing grama giangma loangma
ysum
2. de ysum shing dang ma rdung-
shig
3. de ysum shing dang rdung sarna
4. ngoyi ldem 'achagna ldem 'achag
stong dang len
5. luskyi phe ralna pheral stong
dang len
6. anyangyi yya 'achagna yya
'achag stong dang len
7. 'oggi sga 'achagna sga 'achag
stong dang len.
legs bams dbanggi nyebo.

B.

nangmas landu

- VI. B. 1. bdaggi lagtu rodpai shing yya
lcang sngonpoi
2. skyedpa sngonpo yyula byas
3. lo 'adab 'adzamling mi yul
khyab

Notes. ¹/₂

Because at the end of each verse in IV. the Nyepas failed to give a satisfactory account of the four countries, this is taken as a sufficient cause to beat them. For their defence they recite V. A., VI. A., and VII. A., and find fault with the sticks. On the other hand the bride's party praise their sticks as having been approved of by the king of heaven V. B., a king of the earth VI. B., and the king of the underworld [waters] in VII. B.

B. 9 and 10 is said to refer to the procession of the wedding party.

The Nyepas say:—

- VI. A. 1. The furze, the hill willow and the
house willow,
2. With sticks of these three kinds
of wood do not beat us!
3. If you beat us with these three
kinds of wood,
4. Breaking our helmets, you must
return them a thousandfold,
5. Hurting our body, we shall re-
turn it a thousandfold,
6. Breaking our earrings, you must
return them a thousandfold!
7. Breaking our saddles, you must
return them a thousandfold!
Well thought, you mighty
friends!

People of the house answer:—

- VI. B. 1. Of this green stick of the tur-
quoise willow, which is in my
hand,
2. The blue middle was made of
turquoise.
3. The leaves of the tree cover all
'adzamling the country of
men.

539
585
104
823

539
585

Beyond the High Himalayas

133 This clear, cold stream runs into the Indus; and at their confluence sits the bleak village of Upshi.

The Indus rises in a Himalayan basin nearly seventeen thousand feet high. Once it was fed by numerous lakes. Now these lakes are mostly landlocked and turning to salt. The Indus is a powerful stream, cutting its way through the Ladakh range of the Himalayas. The Indus is an international waterway; it rises in Tibet, flows through northern India, traverses the length of Pakistan, and empties into the Indian Ocean near Karachi. It is cosmopolitan in character, giving its waters to a greater number of races than any other stream in the world. The Indus is a legendary stream. The Tibetans call it the River of the Lion, since it is said to flow from a lion's mouth. The folklore is that those who drink the water of the Indus will be heroic like a lion. And the bed of the river is thought to be covered by sands of diamonds.

This day in August 1951, the Indus was swollen with snow water and running dark with clay. It poured through narrow channels with an angry roar and spread wide where the channel flattened out. Crude irrigation canals led off to fields of barley and corn. The valley below Upshi is several miles wide; and the land lay mostly unused, the vast potential of the Indus being largely untapped.

About five miles below Upshi is Marchelang, a village of a few hundred people—a garden in a washed and rock-strewn land. At this point the Indus Valley runs east and west. A wide canyon opens to the north, a canyon leading to Tibet and China over the 18,370-foot Chang La Pass. To the south there is a small canyon or nulla. It was to that one we turned, and in a few miles came to Hemis Monastery.

Many monasteries in Ladakh and Tibet are castellated buildings perched on high cliffs and thus protected from marauders and invaders. Hemis, founded about A.D. 1047, holds no such strategic position. It lies deep in a narrow nulla which is from a

000 the wild red currants, now ripe, are wonderfully sweet to the taste. Then look up to right and left, and see the great slabs of cliffs, rising absolutely straight up from the river for over 1,000 feet; or, where they lean at all, the slope is inwards. Behind them are further tiers. Beyond, more cliffs, rising up to a similar height, look just like huge stalagmites, the formation of cliff and stalagmite together often suggesting one of nature's wonderful cathedrals with its many spires. The Ladaki would people them with his *lhas* (spirits), which he certainly believes inhabit the stalagmites.

● [873] At last we turn a corner and our hair might turn grey too, for the natural road stops abruptly at one of these perpendicular rocks, on to which human hands have built a kind of rough scaffolding. On every little projection from this rock stones have been merely laid to the desired level, and not even cemented with mud. Jutting out from the rock are beams; how they have been fixed in it is impossible to say, and resting on these more beams parallel with the cliff, and finally, to give a firm footing, slabs of rock. Why the whole crazy structure does not topple down is past comprehension. The doctor, wishing to be whole in order to render first-aid to the Padre should calamity over-take him, crosses over first, to feel peculiar sensations up and down his spine as he watches his colleague follow after him. Even the horses seem to realize their precarious position, and press close up to the cliff. Having safely traversed this piece of road, we are not surprised to see a *chorten* and a *mani* wall, though still miles away from human habitation, for even the Ladaki must feel he needs a special safeguard for such a perilous passage.

[778] From now our road descends until we reach Hanupata, where, although the onset of rain threatens to damp our welcome, the villagers make up for it in the heartiness of their greeting. The *mGopa* or headman begs us to come and rest in a "very nice room" of his house until our luggage

171 the Bono-na festival (1). At the harvest festival in Western Tibet

773

[113]

1. "The Eighteen Songs of the Bono-na Festival," Indian Antiquary, 1905, p. 93. To this should be added the observation that the Dard have apparently derived their philosophical outlook from the Buddhists.

[241] we are apparently dealing with a Dard custom. It was the Dards who introduced agriculture into Western Tibet. Since time immemorial the Tibetans have been nomads.

The Cosmology

773

The world consists of three realms: 1. sTan-lha, the upper realm of the gods, 2. Bar-btsan, the mighty middle realm, and 3. gYog-klu, the lower realm of the spirits (realm of the Naga).

773

776

1. STan-lha, the upper realm of the gods. This realm is situated in the sky above the clouds, but sometimes the tall mountain peaks seem to be included in it. It is ruled by a king who goes by the name aBum-khri-rgyal-po, "King of the hundred thousand thrones," or also sKyer-rdzon-snyan-po, "Eloquent one of the bright castle." This god was already identified with an Indic god in ancient times. Such contact between the Tibetan and Indic religions is explained by the fact that the ancient sacred region of Tibet, the area around the Manasarowar Lake, was sacred also to the Indians. In very ancient times the Indians had already undertaken pilgrimages to the source of the Ganges and of the streams of the Panjab, and these journeys led them into the region of this lake. The Indic god who was considered equal to the Tibetan king of the heavens is Indra, that is, the Indra of the ancient Vedic period, the god of spring, the conqueror of the giants and the demons. Indra's characteristics are found again not only in the Tibetan god of the heavens, but also in his son, King Kesar. The name by which Indra became familiar to the Tibetans, is Stakratu, Tibetan brGya-byin, dialectal rByab-zhin, "He who has brought one hundred offerings." And it is actually the case that the name brGya-byin is to be met with far more frequently in the documents of the pre-Buddhistic religion than the ancient Tibetan name of the same divinity. The wife of this king of the heavens is called aBum-khri-rgyal-mo, "Queen of the one hundred thousand thrones," or bKur-dman-ryyal-mo, "Queen, revered woman," and also A-ne-bkur-

[823]

[788]

already been said. aBru-gu-ma's character as an earth deity appears particularly clearly, however, when she receives her punishment for having finally surrendered to King "White Tent." In this connection it is told, among other things: "For punishment lucernes were sown on her head and her head was plowed under with dzo oxen" (2). Un-

2. A Lower Ladakhi Version, "Defeat of the King of Hor," No. 9.

fortunately, the name aBru-gu-ma is not as transparent as many others. Perhaps, however, it is connected with abru, "seed kernel."

Pictorial representations of the earth deity have not yet come to light. However, we read in the Kesar saga (Spring Myth, VII, 19-22), that she rides a horse called bTsan-rta-dmar-chun, "Little red earth horse." aBru-gu-ma is praised for her milk-white complexion. (3) Through her passing into the realm of the heavenly

3. Glin-glu of Phyi-dban, No. 4.

deities she has come to partake of their color. Of mother sKyabs-mdun we read that she is seen by someone in a dream and appears to him as though a snake were wound around her body (Shel-li-bu-zhun, Paladins, III). But later it is explained that the apparent snake symbolizes the hook-shaped land of Glin.

Through its high mountain peaks, on which the gods lived just as much as in heaven, Bar-btsan, the middle realm, touches the realm of the gods. The fact that there are also large lakes in the middle realm, connects it with the realm of the elves or Naga (Tibetan, Klu).

/10/ 3. Yog-klu, the realm of the water spirits, (Tibetan, Klu, Indie, Naga, English, "nymphs"). This realm is to be found in all the rivers and lakes and also below the earth, since the Tibetans believe that subterranean connections exist between the visible waters. The word Yog-klu signifies "the lower nymphs." Just like sTan-lha, Yog-klu is also a state. There a king rules over many servants and subjects who also distinguish themselves by their many children. (See Winter Myth, V, 17.) The name of the king is written in my manuscripts, in accordance with the pronunciation, mostly lJogs-po, a word which is not to be found in the dictionaries. In the dictionaries, aJog-po is given as the name of a Naga king, but even aJog-po does not make any proper sense. The most probable thing is that lJogs-po is a dialectical variant of lCogs-po, which, according to [See: ... pp. 1-8 for references, — Analyst]

776 are occupied in the following way: the East: Shakya-thub-pa,
821 Buddha; South: aJam-dpal, Manjusir; the West: mKyeñ-rab, the
founder of the Bon religion; the North: rGyal-rjes-dkar-po, the
great white king, perhaps a variant of Gur-dkar, King "White Tent"
(snow).

821 Now it is very peculiar that the Tibetans, when they related
823 real regions to the points of the compass, created a great deal of
confusion. This came about because they established the gifts of
the points of the compass first. When these gifts were established,
they suddenly hit upon the idea of looking around for earthly coun-
tries which supplied such gifts in particular.

In wedding song No. X² the East is brought into relation with India.
This is to be explained in the following manner: The gift of the
east is, above all, the sun. But Kesar too belongs to the East, and
also Buddha (No. XXXVIII). Buddha came from India. Therefore
India is placed in the East. The South supplies /13/ grain, and in
so doing it leads to riches. At the time of the composition of the
songs, Persia was known as the richest country. Consequently,
Persia was connected with the South. The West was considered the
realm of medicine; the spirits of medicine, called sMan, lived
there. But all medicine men also busied themselves with astrology
and prophecy, especially from the Chinese diagrams. Since the
Chinese surpassed all their neighbors in these arts, China was con-
nected with the West. The situation is probably most favorable in
the North. Besides the colors, salt is supposed to be found in the
North, and salt actually can be found in large quantities in the
north Tibetan lake areas, Byan-than. These areas are also assigned
to the North in the song (compare Ladakhi Songs, No. 15).² By the
land of "Kesar's war" in the North we are to understand in particular
Hor or Turkestan.

776 We now come to the names of the Indian Lokapala, which have
821 penetrated into some wedding songs. In wedding song No. IX² they
are enumerated in the following way:

1. Yul-akhor-arun (Dhritarashta) East
2. aPhags-skyed-po (Virudhaka) South
3. sPyan-mig-bzan (Virupaksha) West
4. rNam-thos-gras (Vairavana or Kubera) . . . North

In wedding songs No. II of Khalatse and No. XLII² of Tag-ma-cig
however, four names of deities are given, which correspond com-
pletely to the Dhyani-buddhas of the Tantric school (according to De
la Vallée Poussin). But here they have no relation to Dhyani or con-
templation. Rather, they appear quite actually as kings of the four
¹/2 [See PRI-8, category 116 for references -- Analysis]